TOWN & COUNTRY CHURCH

These Papers

BECAUSE of wartime printing conditions, it has been found necessary to issue TOWN AND COUNTRY CHURCH as a bulletin without regular monthly frequency. We expect, however, to be able to make available a series of informal papers, and to print nine of these issues in the course of twelve months, as we had planned and promised. The Committee on Town and Country of the Home Missions Council, the Federal Council of Churches and the International Council of Religious Education asks you to be patient if copies do not arrive regularly.

Brief stories of what people are doing in local congregations and communities will be the chief features. The aim is to help put the worker in the small community into touch with numerous activities.

Part of Larger Program

The paper will be an important part of an enlarged "cooperative rural church program," that will encourage a national "rural church movement." The paper will be closely linked with a regularly held National Convocation on the Church in Town and Country.

This Issue
No. 20
Published October, 1945

Soils and Souls

A Story of the Church in the Tennessee Valley

W. M. LANDESS and ROSSLYN B. WILSON

• Many churches in the Tennessee Valley area are joining hands with the farmers and agricultural agencies of the area in furthering a new concept of agriculture and religion that is changing the rural life of the entire region. A recent series of three meetings of church and agricultural leaders in as many days indicates the rapidity with which the churches in the area are adopting this concept.

The Creative Concept

This agricultural program in which the churches are taking part has been evolved in the past twelve years by the farmers of the region, in cooperation with the agricultural colleges of the Valley states and the Tennessee Valley Authority. The program is based on the fundamental precept that soil is the source of all physical life, plant, animal, and man, and that the quality of man's existence depends directly upon the quality of the soil.

This the church announces as the Creative Concept. The farmers are encouraged to follow farming practices which continually enrich the soil and provide a more abundant living. The TVA has developed new and improved fertilizers; the college experiment stations test them; the farmers further test these plant nutrients on a whole farm and whole community basis and demonstrate to their neighbors their use in readjusted farm plans worked out with the aid of the extension services.

The way this program works sometimes seems almost miraculous. Most of the soils in the Valley area were sadly deficient in the minerals which enrich the soil to the point where it can support abundant plant life. A one-crop farming system was further sapping the strength of the soil. Erosion was taking still further toll of land laid waste by insufficient growth or clean cultivation. The farmers were mining the soil, their source of life, instead of building it up to an increasing fertility. Practically the entire farm economy of the region was moving in a circle of diminishing returns.

Building Soils

Under the new program deficient minerals are added to the soil, cover crops and soil enriching crops are grown, and erosion is controlled. New farming practices are adopted to continue the soil-building, and every phase of agricultural knowledge and discovery is applied and related to the farm as a whole in order to enable the farmer to adopt and continue soil-building and farm-improvement practices. The results of the program are seen distinctly in fertile farms which were barren only a few years ago; in the increased incomes of the farmers; in better rural living. The farmers and their families are moving forward; they are building, not destroying, the source of their existence. They are becoming partners in a creative process.

And so, as the agriculturists have found a relationship between quality of soil and the quantity and quality of crops; as the nutritionists are finding a relationship between quality of soil and the physical well-being of animals and man; so the churches are finding a relationship between building better soil and spiritual growth. Around them, the churches of the Valley have seen the growth of a new concept of agriculture and rural living in the minds of their people.

Working Together

They have seen the schools, the clubs, the extension services, the TVA, the governmental agencies, the people, working together in this program to achieve a better life on a community, a regional basis. They are realizing that the church, too, has a part—a leading part—to play, and they know if the church fails here it will be left behind as the people will go forward without it. But the churches in the Valley are determined not to be left behind. They are taking part in this move-

ment, and their participation is growing.

For example, on May 31 of this year a meeting was held in Dalton, Georgia. This meeting was known as the Pastors'-Extension Workers' Conference, and as its name implies, was composed of ministers of all denominations, county agents, home demonstration agents, and agriculturists from four northwest Georgia counties, and from the TVA and the Georgia Extension Service at Athens. This was the seventh annual meeting of this group, and there was keen interest among the participants as six 4-H Club girls and boys held a panel discussion on the values of farm life and what they, as rural citizens needed and expected of their church, their schools, and their extension service.

Lifting Men's Souls

On the day following, a similar conference was held at Blairsville, Georgia, with church, extension, and farmer representatives from nine northeast Georgia counties and one North Carolina county. This was the initial meeting in this area and was a direct outgrowth of the Northwest Georgia Conference. A Methodist minister, Rev. J. F. Rollins, who had been transferred from Walker County, in northwest Georgia, to White County in northeast Georgia, felt, as he expressed it, that the Northwest Georgia conferences had "stirred up within me a greater love and appreciation for rural life and the soil" and that the work going forward would "lift men's souls as well as their economic standards."

Mr. Rollins set the wheels in motion to initiate the same sort of church-agricultural cooperation in his new area. The first meeting on June 1 must have been deeply gratifying to him. Over a hundred people watched a pictorial presentation in natural color of the new concept of rural life. They listened attentively as members of the extension service explained the program of which each person present was so vital a part. They tramped enthusiastically over the acres of the Georgia Mountain Experiment Station, learning—many of them for the first time—what part the station was playing in helping them achieve an abundant life. And they made arrangements for the conference to be continued as an annual affair.

Additional activities of this sort are becoming common in the Tennessee Valley area. One church is sponsoring a series of Rural Life Conferences in the parishes of the area. At regular church conferences everywhere in the region the agricultural theme is beginning to be an integral and accepted part of the proceedings. But these three conferences, held within a few days of each other, show most clearly that the churches of the Valley area are taking their place in the rural progress of a revitalized South.

Building for Worship

• The Interdenominational Bureau of Architecture, 297 Fourth Avenue, New York 10, N. Y., publishes a new booklet entitled *Building for Worship*. It is a manual written after an experience of more than twenty years by Elbert M. Conover. It is addressed to ministers and other workers in Christian education who are leading persons into enriching experiences in divine worship. Single copies are 50c.

The Church among Uprooted Americans

• Friendship Press, 156 Fifth Avenue, New York 10, publishes discussion and program suggestions for youth on the subject of "The Church among Uprooted Americans." It is for use with the book, *Christianity Where You Live,* by Kenneth Underwood. Single copies are 25c.

A Loose-Leaf Manual

• The Board of National Missions of the Presbyterian Church in the U.S.A., 156 Fifth Avenue, New York 10, N. Y., has available in looseleaf form *A Manual for Town and Country Churches,* prepared by Dr. Henry S. Randolph, secretary of the Unit of Rural Church Work. Among the chapter titles are the following: "Declarations on Rural Life by the Churches," "Conditions in Rural Life Affecting the Church," "Important Agencies," "The National Task," "Leadership Training," "Organization and Administration," "Worship," "Evangelism," "Christian Education," "Stewardship," "Publicity," "Buildings and Landscaping." Copies are 50c each.

Michigan Harvest

• Among the harvests receiving wide publicity was that of Perry Hayden, a miller of Tecumseh, Michigan. Mr. Hayden's "dynamic kernel" project this year yielded about 5,000 bushels of wheat from 230 acres.

Mr. Hayden began in 1940 with a cubic inch of seed. He has given 10 per cent as a tithe to the Friends Church. It is reported that the remainder is to be planted on 4,000 acres in 1946. Henry Ford has been interested in the project.

Ministers Discuss Co-ops

• During "Kansas Co-op Week" sponsored by the Kansas Cooperative Council, "the most news-worthy feature" was the way in which Kansas clergymen of every faith discussed the spiritual values of economic cooperation.

U.S.D.A. Photograph by Hunton

Farm, with Seventree Pond in background, Knox County, Maine.

Rural Scouting

L. KEITH HANLEY

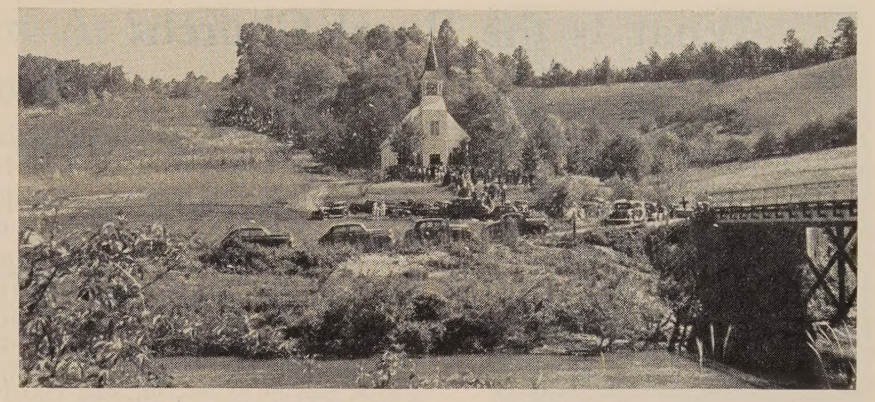
After reading, "A Manual for Leaders" entitled "Scouting for Rural Boys," I met one evening with a Conservation Club, whose membership was from four surrounding townships. I explained to them my idea of a Boy Scout Troop for our open country community. They were interested and promised to furnish their club house as a meeting place for the proposed troop and a troop committee was chosen from their membership.

This club house is located on the banks of the Salamonie River at a small cross roads trading center, where the opportunities for camping and outdoor life are abundant. We have been starving our boys in the midst of plenty.

The district organizer was called and the troop committee was organized. A former army officer, who had just been retired from active duty, after twenty-five years of active service, was secured as the scoutmaster to lead the boys. This troop has twenty-five boys most of whom have just completed the tenderfoot requirements. Two boys were discovered in the community, who had previous scout experience and these boys are developing real leadership ability in guiding the younger boys.

The troop will be encouraged to earn merit badges in soil conservation, forestry, first aid to animals, legumes and forage crops and various rural life needs. We hope to encourage an increased appreciation of rural life, train leaders and develop character and skills. Many of the boys will be earning merit badges to supplement the work of their 4-H club project.

I have told this experience in the hope that other rural communities might be encouraged to take advantage of the values contained in the Boy Scouts of America program. Our community has no common community center, but we have good roads and the boys come to the meeting place from distances as far as eight miles. It may be that later, if the weather is unfavorable, they may decide to meet as patrols and not drive into the club house each week.



A country church in "Appalachia"

A Communion Service in a Federated Church

LORING D. CHASE

• There was joy in the village of North Stonington, Conn., because the Baptist and Congregational churches, which had been struggling in their separate ways for generations, at last had come together in what promised to be a strong federation. Articles of Federation were adopted by both churches, and the first Annual Meeting and Election of Officers was set for the first Sunday in June. Despite rationing difficulties, the ladies planned a simple, bountiful covered dish dinner which required no clattering from the kitchen during the sermon and last hymn.

It was explained during the morning service that when the Church of Christ was a small and struggling fellowship, the people had met for a meal, which they called the *Agape* —the same word which they used for *Christian Love,* and after the meal one of the Apostles took bread and wine, which were served by the deacons in remembrance of the Last supper of the Lord Jesus.

When churches became too big, it was said, the communal meal was done away, and the observance of the Lord's Supper became a part of formal sanctuary worship. But this church, though doubled in strength through Federation, was still intimate enough to dine together, and to celebrate Holy Communion about the tables where the love-feast had been held.

After the morning service, people gathered around the loaded tables and ate together amid much talk and laughter. When the last plates of cake had been passed from table to table that all might see and taste, the tables were cleared of dishes, and two deacons from each of the constituent churches seated themselves beside the pastor, who had before him the elements of the Lord's Supper.

Amid a profound silence the minister repeated the New Testament words of institution: "The Lord Jesus the same night in which he was betrayed took bread . . . " and prayed the ancient Eucharistic prayer from the 7th Century Gregorian Sacramentary: "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid . . . " The deacons, originally set aside "to serve tables," now did just that, passing the bread and the cup from person to person around the tables, and being served in their turn by the minister.

The words of the Aaronic Benediction: "The Lord bless you and keep you . . . " ended the service. After a recess the people conducted the business of the church: in a meeting marked—as not all church meetings in the village have been—with mutual trust, where differences of opinion were openly and quietly discussed, and talked through to a common agreement.

What Is the Rural Church?

THOMAS ALFRED TRIPP

• By the accepted statistical definition, a rural church is one which is located in a community of 2500 or less population. This classification includes any parish in an open country neighborhood, hamlet or rural town. Since there are many rural communities, the town and country church dominates the ecclesiastical scene.

Over two-thirds of all churches and synagogues in the United States are rural. In other words, two out of every three congregations are rural while only one in three is urban. There are approximately 175,000 rural churches in the nation, about 65,000 being in the country and 110,000 in the rural towns.

Cultural Definition

A more significant description of the rural church is to be found in a cultural definition. Rural culture is that way of life which is related to the extractive industries—farming, forestry, mining, fishing and other vocations directly concerned with the production of the raw materials of natural resources. Agriculture is the greatest factor in country life; therefore, the farm and the farmer receive a major share of attention in any consideration of the rural church.

The small town, and usually the larger town in a dominantly agricultural region, serves the farmer and is conditioned by the surrounding country life. Likewise, the trading centers for each of the other extractive industries are peculiarly affected by them. Such a center is known as a rural town because it is largely of one piece with a larger community which includes the surrounding open-country areas. Rural churches are those affected by rural cultural factors.

Fruits

A true rural church is known by its fruits. Its thoughts are rural and its work is rural. Its leaders endeavor to understand peasant minds and agrarian society. The pastor of such a church is a specialist. He knows that he must work with rural social forces. They are his tools and he seeks to master them through a lifetime of study, living and practice in the rural field. A rural church does not attempt to work in a cultural vacuum. Instead, it has a community program through which it seeks to spiritualize the whole environment of farmers and villagers.

United Church of Canada

• Members of The United Church of Canada throughout the Dominion and Newfoundland and elsewhere have observed the 20th anniversary of the foundation of their church in 1925.

Launching of a Crusade for Christ and His Kingdom is one of the events marking the 20th anniversary observance. Another special activity of the Church has been the opening of a Fund to Aid Protestant Churches of Europe.

Comprising approximately one-fifth of the population of Canada, about 30 per cent of the population of Newfoundland and a few thousand persons in Bermuda, the United Church, which ministers to 487,700 families, 734,350 members and 1,735,616 persons, came into being largely through missionary impetus.

Canadian church leaders 20 years ago realized that in Canada, which was large and sparsley settled, union must displace denominational competition if the cause of the churches was to prosper. During the 20 years since its inception the United Church has grown immensely, both in the number of communicant members and in those professing attachment to it.

There has been an increase of more than 118,000 families under the care of ministers, as well as a growth of 125,000 in church membership. During that time, 477,451 persons were received into the church on profession of faith. The largest enrollment by profession of faith since 1931 occurred last year, when 25,484 joined the church.

Town & Country Church

Published by the Committee on Town and Country, Home Missions Council of N. A., the Federal Council of the Churches of Christ in America, and the International Council of Religious Education.

297 Fourth Avenue New York 10, N. Y.

15c a copy; nine copies, $1.00

Remit to the Home Missions Council

Board of Editors

Rural Church Officers

The following persons with responsibility for town and country church in the religious bodies and interdenominational agencies constitute the *Board of Editors:*

EDWIN L. BECKER, United Christian Missionary Society, Disciples of Christ.

MARK A. DAWBER, Executive Secretary, Home Missions Council of North America.

HENRY W. MCLAUGHLIN, Department of Country Church and Sunday School Extension, Executive Committee of Religious Education and Publication, Presbyterian Church in the U. S.

HENRY S. RANDOLPH, Unit of Rural Church Work, Board of National Missions, Presbyterian Church in the U. S. A.; Chairman of the Committee on Town and Country.

MARK RICH, Town and Country Work, American Baptist Home Mission Society.

CLIFFORD L. SAMUELSON, Division of Domestic Missions, National Council of the Protestant Episcopal Church.

MARTIN SCHROEDER, Rural Work Representative, Board of American Missions, United Lutheran Church in America.

THOMAS ALFRED TRIPP, Town and Country Department, Board of Home Missions, Congregational Christian Churches.

A. J. WALTON, Superintendent Town and Country, Board of Missions and Church Extension, the Methodist Church.

M. R. ZIGLER, Brethren Service Committee, Church of the Brethren.

BENSON Y. LANDIS, Secretary, Committee on Town and Country, Managing Editor.

The Useful Garden As a Church Instrument

MRS. GARRET SMITH

• Have you noticed that roadhouses and restaurants do their most thriving business in summer, out-of-doors? This is an outdoor era. They have observed that folks love a garden environment. Proprietors of "garden restaurants," roof gardens, hotels, and roadhouses spend millions annually for trees, plants, terraces, seats, and tables, etc., to create garden environment universally appealing today. Not a few are indifferent as to character of patrons, entertainment or conversation. We know that no one can escape the influence of those around him or of his surroundings.

Outdoor Services

Almost any church can move outdoors into an inviting church garden made at a small fraction of what it costs these commercial places. A section of church grounds can be selected to use as an outdoor sanctuary for Sunday services and as an outdoor parish house during the week. It should never be a children's playground. It does not need to be large. Nor is much time, work or money needed to create it. Almost everything needed is gladly donated. Upkeep is little. When finished it should be simple in effect. Most church grounds were laid out in horse and buggy days. They are wide open to the street and so almost never used.

Today's church garden spot, suitable for religious services and also for social activities of the church, must be protected from distractions of traffic. It is easy to shelter the section of grounds selected for the church garden by a close-set border of evergreens or mixed shrubbery (sweet syringa, forsythia, deutzia are attractive together). The center of the plot should be left open for use. There should be no flowerbeds unless, possibly, strips of phlox or other perennials just inside the sheltering trees or shrubs.

Altar and Pulpit

Seats and tables are essential in the garden. Some churches build an outdoor altar and pulpit. A good sized terrace of flagstone or concrete, built near as possible to the kitchen, makes easy serving of terrace luncheons, dinners and teas. These and other social affairs, plays, pageants, musicales, etc.—centering on the terrace—are profitable. Of course the terrace can be used for religious services also. A portable grill, bird bath, wall fountain, sun dial are desirable and usually donated.

Folks like to give the little cash needed for such a useful, permanent garden. Some give the stones or cement to make the terrace. Others donate their labor to make it. Many give trees and shrubs. These, and garden seats are often memorials. One church paid a large part of the garden's cost with one entertainment on the terrace.

Creating Church Gardens

Clearly, this garden is *not* for mere beautification. Use is its purpose. I go anywhere, give a talk, help plan gardens. I have no commercial object. I receive no pay. Never before have civilians and those in the Armed Services so needed the inspiration the church can give. War chaplains are holding outdoor services throughout the world. Now is the right time to create church gardens in the Home Town attractive to young and old if the church is to be equipped to carry on at top efficiency. Among those in the metropolitan area—St. Thomas Episcopal Church, Mamaroneck, N. Y., and The Park Avenue Christian Church, New York—began such gardens this summer.

Here is one of the ways to keep ideals and ideas, derived from Bible teachings, in the minds of all our citizens. Upon these teachings the institutions of this land were built. We must leave nothing undone to preserve them.

• *The Lord's Acre exhibit at the West Virginia State Baptist Convention.*

More Pastorless Churches

• Every sixth Congregational Christian church has no pastor. The loss of ministers to the chaplaincy does not fully account for this situation. The war has not greatly increased the number of vacant churches but the type of churches which are pastorless has changed some since 1938, the last peacetime year. However, vacant pulpits are not created entirely by a shortage of ministers but, in part at least, by lack of financial support and by inadequate parish organization. There is a tendency to fill pulpits with some type of leadership, however ineffective; therefore, not only the number but the quality of ministers is a matter of concern.

Pastorless churches quickly reflect the effects of lack of leadership. Weaker churches which are vacant over a long period are frequently dying churches. Vacancies may also indicate shortages of leadership. If they persist in churches at the various income levels something may be learned of the quality of leadership.

Women Rural Ministers in Canada

• The United Church of Canada has announced that during the last nine years fourteen women have been ordained by the Church and appointed to pastoral charges. Most of these are serving in rural communities.

New Rural Strategy

• A recent issue of Methodist *World Outlook* tells the story:

"A new rural strategy is being put into operation by the Home Division of the Board of Missions and Church Extension which seeks to meet certain difficult aspects of the problem of the town and country church. Its salient feature is the creation of a new order of lay missionaries, attached to the land as permanent citizens of the community, and giving much time to a religious ministry. These men will be commissioned missionaries of the Board, but will not be subject to appointment by the annual conference authorities; they cannot, therefore, be removed from the rural field.

"These missionaries will live upon and operate farms acquired and held by the Division in locations where opportunities for Christian service are present. They will be real 'dirt farmers,' with a program of church work jointly developed in accordance with the needs of the field. They will be farmer-preachers, permanently residing in the community and sharing all the duties and responsibilities as citizens.

"Such missionaries will be guaranteed a base annual salary in cash, plus 'home, food, and fiber,' or all home and family needs as produced on the farm. The money will be derived from the cash crops produced and from the church or churches served by the missionaries.

"If these sources do not produce the full salary the difference will be paid by the Home Division. All cash above the salary will be used to pay for the farms, establish additional farm units, and the other services of the missions.

"In certain cases there may be two homes on the same mission farm. One of these will be occupied by an 'intern' or associate serving under the direction of the lay missionary minister. The intern may be preparing for service as a commissioned rural missionary, or he may be a consecrated young Methodist farmer whom the Church desires to assist in securing a farm of his own. In the latter case, he would also be dedicated to Christian service in the community in which he finally settles."

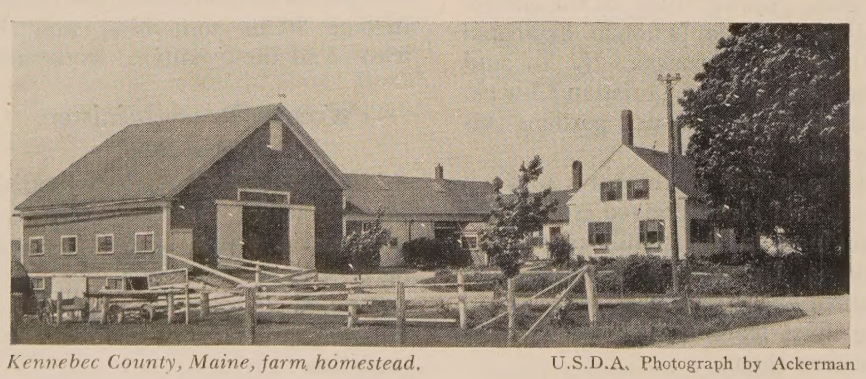
For further information concerning the agricultural missions and missionaries address Dr. C. W. Lokey, Executive Secretary, Section of Home Missions, The Methodist Church, 150 Fifth Avenue, New York 11, New York.

Postwar Farm Prospects

• The Interbureau Committee on Postwar Programs of the United States Department of Agriculture, Washington 25, publishes a booklet entitled *Farmers Look at Postwar Prospects*. Consideration is given to such subjects as: How many farms after the war? Will we have a land boom? Will crop controls be necessary? How will farmers spend their money? Will public works be needed? What rural health facilities? What rural school facilities?

Rural Canners Active

• UNRRA reports that the rural women and girls in all parts of the United States have helped to build a food pool for Europe's hungry people by canning food for shipment overseas. In some localities the slogan was, "Can 10 per cent More and Give to the Hungry."



Kennebec County, Maine, farm homestead. U.S.D.A. Photograph by Ackerman

Church Literature on Post-War Planning

• An annotated bibliography of post-war planning literature has just been published by the Inter-Council Committee on Post-War Planning. The bibliography was prepared by Benson Y. Landis and Inez M. Cavert of the Federal Council staff. Its several hundred titles deal with such varied aspects of Post-war church literature as race relations, foreign missions, world peace, returning service men, and many others. Most of the literature cited has been published by church and other religious organizations.

Herman N. Morse is Chairman of the Inter-Council Committee on Post-War Planning, which is made up by the following eight national interdenominational bodies: Council of Church Boards of Education; the Federal Council of the Churches of Christ in America; International Council of Religious Education; Missionary Education Movement; United Stewardship Council; Home Missions Council of North America; Foreign Missions Conference of North America; United Council of Church Women.

Copies of the bibliography are available from Friendship Press, 156 Fifth Avenue, New York 10, N. Y., at 25c each.

Reprints of "Man's Relation to the Land"

• The Committee on Town and Country will furnish you with reprints of "Man's Relation to the Land," a statement of principles of rural living signed by seventy-five Roman Catholics, Protestants and Jews, which appeared in TOWN AND COUNTRY CHURCH for September.

The rates are as follows: 3c for single copies; $1.00 per hundred; $5.00 per thousand.

Building Better Communities

• Rev. A. H. Rapking, Hiwassee College, Madisonville, Tennessee, has available a mimeographed report of the Hiwassee Seminar on "Building Better Communities," held May 28-June 1, 1945.

Book Reviews

Farmers of the World. Edited by Douglas Ensminger, Edmund de S. Brunner and Irwin T. Sanders. New York, Columbia University Press, 1945. $2.50.

In this interesting and well-edited symposium a number of authors tell much about farming in many nations of the world and about the organization of agricultural extension teaching in these countries. Messrs. Ensminger and Sanders of the U. S. Department of Agriculture, make the following brief definition of extension: "The task of extension work is to help rural families apply science to the day-by-day routine of farming, homemaking and other aspects of rural living. Extension is away-from-the-class-room education."

In all parts of the world one system or another of agricultural extension has been organized. In India, China and Belgium extension work has been supported by private as well as public funds. In Latin America every type of extension activity found anywhere else in the world is organized, but the systems of administration differ greatly and the agencies also vary in size.

In the United States we have what has been popularly called the largest agency of adult education in the world. It carries on education out of schools among groups of farmers in subject matter related to agriculture and homemaking. Local administration has been carried on with varying needs in view. In general, the subject matter deals with the vocational interests of farm people.

Carle C. Zimmerman, of Harvard University, contributes a chapter which describes the characteristics of rural society in the western world, which is marked by production for commercial markets, with that in the folk and preliterate societies found in many other nations.

The concluding chapter on "The Role of Extension in World Reconstruction," is contributed by M. L. Wilson of the U. S. Department of Agriculture and Dr. Brunner, of Teachers College, Columbia University. Although the volume has not dealt with methods of teaching, these authors point out that the application of science is always conditioned by the personal values of those who make the applications. They recognize that science has often been applied with appalling destruction as a result. They consider the responsibilities of the scientist and the educator for participation in the difficult processes of building a democratic society.

B. Y. L.

U.S.D.A. Photograph by Forsythe

Farm in Milford, Hunterdon County, N. J.

Let's Go Camping. By Raymond R. Peters. Brethren Publishing House, Elgin, Illinois. 1945. $1.25.

Raymond R. Peters is on the national staff of the Church of the Brethren. He writes this practical book on camping out of long experience which began in 1926 when he served as the tenth manager of a young people's camp in Virginia. From that time on, it is stated, he has not missed a season of camping.

Dr. Peters has been active in conducting meetings on camp planning. Since 1943 he has been serving as general secretary for the Board of Christian Education of the Church of the Brethren.

Dr. Peters gives not only a history of the camping movement but a statement entitled, "The Philosophy of the Camping Program." He describes types of camps and how they should be administered. He refers to important elements in the camp program and tells us what he things camping of the future will be like. He stresses the summer camp as a blessing for the Church.—B.Y.L.

The Dubuque Plan

• The "Dubuque Plan" for training rural ministers is described as "an advanced rural church program" in the September issue of the *Dubuque Christian American,* Dubuque, Iowa. This well-illustrated issue tells among other things about "a typical week with the head of the Department of the Rural Church," Dr. Calvin T. Schnucker.

Dr. Schnucker addressed the National Convocation on the Church in Town and Country at Elgin, Illinois, in November, 1944, on his work in the Ramsey Parish, Titonka, Iowa. The program in the parish was mainly concerned with helping young people to become farm owners.

The Italian Preacher

• A preacher with a family of five needs $145 per month for food alone; he receives fifty dollars in salary. He gives his children two meals a day and then puts the children to bed. He and his wife eat once per day. This is the situation in Italy, according to a report from Bishop Paul Garber of the Methodist Church.

Town in a Valley

From a steep hillside I look down
To sight an unpretentious town.
Yet I see in the early spring
In a sunlight richly sparkling
At least a dozen shades of green
With their numerous grades of sheen.
Some leaves are very pale and slight
Mingling with those deep green and bright—
Harmonious variety,
Creating a round symphony.

—Rusticus

A Rural Manifesto*

1. We believe that the resources of the soil are a treasure of the whole people, and that men and women of the land are bound, under God, to conserve and rebuild it.

2. We believe in the philosophy of abundance and not of scarcity; in production for use and not for profit; and in our moral obligation to feed and clothe the people as our stewardship of industry.

3. We believe in the Christian ideal of family life, and seek to safeguard it as our basic institution by maintenance of the family-sized farm, and the best in rural culture.

4. We believe in the right and necessity of youth to be able to establish their home and vocation on the soil under conditions of reasonable security.

5. We believe that the democratic procedure in life has some of its deepest roots in our farm people and their culture and must be defended and secured in the neighborhood and community.

6. We believe in justice to agriculture and the right of rural people freely to organize and control their own future within the principle of justice to all.

7. We believe farm organizations, having now gained great national power, must accept that power as a stewardship and not as an opportunity for exploitation or selfish gain.

8. We believe in the right of all citizens to the free and responsible ownership of the land.

9. We believe in an equality of opportunity for all rural people and call upon the nation and the nation's agriculture to repent and to plan a program of reconstruction for the depressed rural groups.

10. We believe in the necessity of evangelizing the country-side as the foundation for church and spiritual leadership in the future.

11. We believe in international and interracial responsibility and brotherhood and extend our principles to all peoples in equal measure.

* Issued by the North-Central Jurisdictional Meeting of Town and Country Workers, the Methodist Church.

The Dawn of a New Day for Sharecroppers

by MOSES N. DeLANEY

In my work in Arkansas I am discovering that one of the immediate and great needs of *our* Negro sharecroppers is for Christian motivation and stimulation for the use of the knowledge and information that is already available to them. So many of the people have been disadvantaged and oppressed so long that aspiration and desire for the abundant economic and spiritual life have been relegated to the "other world."

The work of rehabilitation has just begun! There is great need for competent rural school teachers who love the countryside and work with rural children; for nurses and doctors who have vision of organizing health clinics and even hospitals on the cooperative basis in rural communities; for Christian ministers who have a program which puts the church at the center of the community; for teachers of agriculture and home economics who work for improved community and home life; for directors of recreational and play life; for directors of music and art; for teachers and directors of religious education; and for intelligent farm and home owners who understand the sacredness of the soil.

These are the fields of endeavor which are more than a quarter century old for urban areas; but, which are just awakening the Christian conscience for service with those who till the soil and bear the heat of hot summer days. This is the area on which the future of our national economy is dependent. This is the area in which youth will find great opportunity for service to God and his fellowman. A new world is *struggling* to be born in rural America and a new opportunity for Christian service is open!

Charter of Education for Rural Children

• The National Education Association, Washington, announces the publication of *Proceedings of the White House Conference on Rural Education in 1944*. The document includes the Charter, the Conference addresses and reports.

It reviews the conditions and problems which must be faced. It suggests ways and means whereby we may move ahead in our efforts to extend the Bill of Rights for the rural child. Single copies: paper $1.00; cloth $1.50, from the NEA at 1201 16th Street, N.W., Washington 6, D. C.

Contributors

• W. M. Landess and Mrs. Rosslyn B. Wilson are on the staff of the Tennessee Valley Authority.

Loring D. Chase is pastor-at-large under the Raymond Fund, Connecticut Congregational Christian Conference.

L. Keith Hanley is minister of the Methodist Church at Huntington, Indiana.

Mrs. Garrett Smith, a well-known lay worker in the churches of New Jersey, lives in Plainfield.

Change of Address

• Experience indicates that many subscribers are failing to notify us about changes of address. If you are changing your address, please notify us promptly. A postcard will do.

Do You Know a Rural Artist?

• The editor of TOWN AND COUNTRY CHURCH will be interested in receiving black and white drawings of rural scenes which may be reproduced and used in TOWN AND COUNTRY CHURCH. They should be in a good black and white contrast so as to permit reproduction.

Contributions Wanted

• Every reader is a potential contributor of material for this paper.

We need three types of material:

(1) Articles of about 900 words (to fill a page), descriptive of a local program.

(2) Short items; news, plans, publications available.

(3) Illustrations; glossy photos, line drawings, cuts of rural scenes.

Circulars Available

• Quantities of circulars describing TOWN AND COUNTRY CHURCH are available without charge to any reader.